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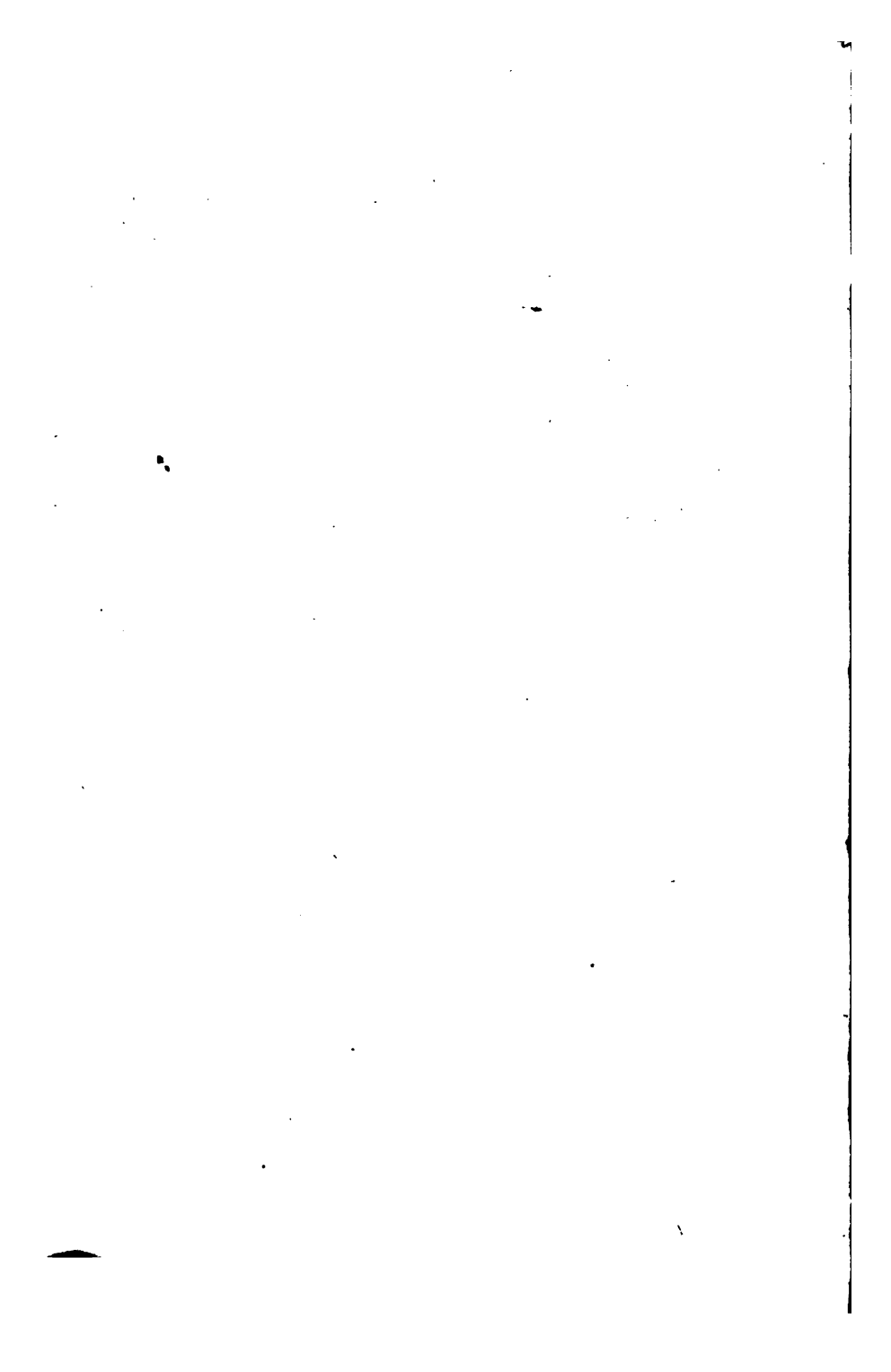
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"But there is one book, and that
a large one, which I would
recommend to your perusal: it
is called "the Theology & Philosophy
of Cicero's Son: Cip:- It is indeed
the ne plus ultra of Hutchinsonianism.
In this twelve penny pamphlet
Newton is proved an atheist
and a Blockhead: what would
you name?"

Of Warburton & Of Howard



William Horatio Crawford,
LAKELANDS.
CORK.



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A

The annexed tract is of some
rarity, it is the first edition, printed
of the learned Bishop's tract, which
at present is only a copy. He
will soon —

See Thos. Catalogue, Part 6
page 172 — where it is
said to be

THE
THEOLOGY
AND
PHILOSOPHY
IN

CICERO'S *Somnium Scipionis*,
EXPLAINED.

OR, A

Brief ATTEMPT to demonstrate,

THAT

The *NEWTONIAN SYSTEM* is
perfectly agreeable to the NOTIONS of the
WISEST ANCIENTS;

AND

That MATHEMATICAL PRINCIPLES
are the only SURE ONES.

*Superior Beings, when of late they saw,
A mortal Man, unfold all Nature's Law,
Admir'd such Wisdom in an earthly Shape,
And shew'd a NEWTON——POPE's Est. on Man,*

L O N D O N :

Printed for E. WITHERS, at the *Seven-Stars*, near
the *Temple-Gate*, *Fleet-Street*. 1751.

(Price One-Shilling.)



TO ALL
TRUE LOVERS
OF
CLASSICAL and MATHEMATICAL
LEARNING,

The following Essay

Is Most Humbly

Inscribed

By

THE AUTHOR.

ALL OF

ACCORDING TO THE

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T H E
THEOLOGY and PHILOSOPHY
I N
CICERO'S *Somnium Scipionis*,
EXPLAINED, &c.

THE present age, I think, is universally allowed to have carried science to the greatest perfection, and to be the most knowing, and enlightened, of any since the creation. By a diligent and unwearied application to the antient *Græcian* and *Roman* authors, we have happily attained to the most exquisite delicacy, and refinement of taste, in what is commonly called classical learning, or the belles lettres,

B

tres, and by the discoveries of Sir *Isaac Newton*, and Dr. *Clarke* in philosophy and divinity, we have been shewn, how far pure, genuine, unassisted right reason can go, and have viewed with astonishment, and admiration, the utmost efforts of human imagination. To these stupendous geniuses likewise is chiefly owing, that benign, and friendly conjunction of the two general sorts of learning I have mentioned, *viz.* philosophy and divinity, and the belles lettres; whereby heathenism and christianity are, to the unspeakable satisfaction and delectation of the gentle reader, made mutually to support, and strengthen each other; till at length, by the farther improvements, and illustrations, of that galaxy of shining lights who have succeeded, we have got a compleat system of both: and they are now with such admirable skill, and dexterity, blended and united together by the cement of the mathematicks, that, like *Pygmalion's* statue, they deceive even the artists themselves, who can hardly distinguish, and know them asunder. Upon these, and some other accounts, I thought it might not be either useless, or unentertaining, to take a view of

of

of the sentiments of so great a man as *Tully* on these points, who, besides the natural light of his own reason, had enriched his mind with all the discoveries of all the * wise men of *Greece*, which they had likewise made by the natural light of their reason. At present, I shall only consider, what is laid down by him in his little piece, the *Somnium Scipionis*, which I chuse to do, 1st, Because it is thought to contain his choicest notions, to be a very deep piece,—the marrow, and quintessence of all his knowledge. 2dly, Because, though short, it has in it most of the principal points of the pagan théology, and philosophy. 3. Lastly, and chiefly, because of the wonderful congruity, and parity of thought, and reasoning, we shall, as we go along, discover between its author, and the gentlemen abovementioned; which, as it will be no small sanction to their scheme, cannot fail of doing eminent service to christianity; especially as I shall from thence take occasion, fully to demonstrate

* My reader may perhaps think, it might have answered the same end, if he had gone to the *wise men of GOTHAM*.

the certainty, and infallibility of mathematical principles.

In this piece then, *P. Scipio*, who afterwards destroyed *Carthage*, relates, that he saw in a dream, his grandfather *Africanus*, who shewed him the mansions of departed souls, and explained a deal of heavenly knowlege to him. And indeed, we shall find this knowlege to be of such a sort, as most aptly tallies with the manner in which it was communicated, the whole performance, from one end to the other, being what we call a *sick man's dream*, and what any waking person would be ashamed of. He tells him, p. 5. that he cannot arrive at that place,—“ nisi
“ deus cujus hoc templum est omne quod
“ conspicias, &c.” so the deity it seems is immersed in matter, and resides in this system—in the centre possibly, as their deities stood in the centres of their temples, and as I shall venture to suppose, that god to be here meant, for whom is “ set a tabernacle” (or *temple*, if *Tully* will have it so) in the heavens,—“ omne quod conspicias,”—from whence “ his substance goes
“ out through all the earth, to the extremi-
“ ties

“ ties of the universe (*in modern language*
“ *is infinitely extended*) and nothing is hid
“ from the heat thereof.”

“ —Deum namque ire per omnes
“ Terrasque, tractusque maris, coelumque
“ profundum.” *Virg. Georg. 4. 221.*

But the farther account at p. 6. will
throw a great deal of light upon this pas-
sage, and greatly confirm what I have ad-
vanced upon it, indeed, prove it to a demon-
stration,—“ novem tibi orbibus, vel potius
“ globis, connexa sunt omnia; quorum unus
“ est coelestis, extimus, qui reliquos omnes
“ complectitur, * *summus ipse deus*, arcens,
“ et

* *Ramus*, an old commentator, has an admirable
note upon this place. “ Duo genera deorum (*says*
“ *he*) veteres coluere; unum æternum, ut *calum*, et
“ *stellas*; alterum ab hominibus consecratum, partim
“ magnitudine beneficiorum, ut *Herculem*, *Romulum*,
“ partim excellentia, ut *mentem*, *virtutem*, *victoriam*,
“ partim ratione physica, ut *Cererem*, *Neptunum*, *Bac-*
“ *chum*.—Ex æternis igitur diis, stellifer orbis *prin-*
“ *ceps*, et *summus* habitus est.” This is the creed of
those wretches, whose writings are now looked upon as
the storehouse and repository of polite learning, and out
of which the heads of our divines and philosophers are
stocked; as if all true wisdom and knowledge, was mo-
nopolized

“ et continens cæteros ; in quo [scil. in
 “ deo] infixi sunt illi qui voluntur stellarum
 “ cursus sempiterni.” If any one can yet
 doubt who this *deus* is, let him take *Gen.*
i. 17. to inform him.—“ And God pla-
 “ ced them” [the orbs of the sun, moon,

repolized by those haughty and ignorant heathens, who
 thro’ their *wisdom knew not God!* Wretches, I say, who
 were as ignorant of every thing that is worth know-
 ing, as *the beasts that perish*, and who in the time of
 the *Romans*, were arrived to such a monstrous and un-
 heard-of pitch of impiety, infatuation, and madness,
 that they deified even the corrupted, depraved passions,
 and appetites of fallen, polluted human nature ; and
 if there was a greater monster than ordinary of pride,
 cruelty, and debauchery, who was a disgrace to the
 very name of man—he was sure to be made a god
 of. Such were the just judgments of the Almighty
 upon all those who forsook him, and *went a whoring*
after their own inventions, even that they should by
 their own fault miss of their aim *here*, and be the in-
 struments of inflicting their own punishments upon
 themselves ; no sooner *professing themselves wise* by leav-
 ing his revelation, than *they became fools*, and ideots ;
 no sooner setting up for freedom, and independency,
 than they voluntarily submitted themselves slaves to
 the devil, and to every the vilest, stupidest whim,
 and imagination, that ever could have entered into the
 heart of man to conceive—nay, which otherwise
 never would have entered into the heart of man to
 conceive, and which we should have had no idea of.
 “ Consider this *then*, (if it be not now too late) ye that
 “ forget God.”

and

and stars] “ in the *expansion of heaven.*” The *expansion* then was that which *contained* the orbs, *embracing* them indeed, with a compressure next to infinite ; and was therefore *Tully’s* god, as well as some other people’s ; tho’ both he and they were ignorant of its existence, and so (as had been predicted, and as our blessed Lord told the woman of *Samaria* was the case when he was upon earth) “ worshipped “ they knew not what.” An observation here presses so close upon me, and so much demands our most serious consideration, that I cannot forbear setting it down. Permit me then, in the name of common sense, virtue, religion, and all that is good and great, to ask, since He at whose almighty FIAT the heavens and the earth started into being, and whose hands formed and fashioned them into what they now are, has declared, that he placed the orbs “ in the expansion,” which the same *Spirit of Truth* has likewise expressly told us, *Job xxxvii*, 18. is “ firm, and “ strong as a molten speculum.”—Who is that vain, presumptuous wretch, that shall dare to say or think they are in a *vacuum*, even supposing such a thing ever was, or
is

is possible to be?—But to proceed to the finishing stroke of *Tully's* description, which we have p. 13. “*deum te igitur scito*” “*esse* (speaking of *Scipio's* soul) *siquidem*” “*deus est, qui viger, qui sentit, qui memi-*” “*nit, qui providet, qui tam regit, et mode-*” “*ratur, et movet id corpus cui prepositus*” “*est, quam hanc mundum ille princeps de-*” “*us.*” A pretty plentiful crop of deities we are like to have here! As many gods as men! Fine work indeed! Thus we see this most profound philosopher, was one of those, who wickedly thought God was such an one as himself; imagined his substance was diffused through all nature, and actuated it, as what he thought his soul did his body, and when his hand was in at imagining, he imagined on, till at last he began to imagine that there was no difference between them, but that his soul really was God; paying the compliment however to his *deus* (to his praise be it spoken) of calling him, *ille princeps deus*. But the ground and reason of all this will be fully and clearly laid open presently, when we come to consider what he afterwards says of the soul. In the mean time, it would be the highest partiality not to con-

feſs, that *Tully*, though his divinity was not quite ſo ſound as one could wiſh, yet had indeed moſt admirable notions of *mora-*
lity.

Were I to put this frantick and impious conceit into verſe, could I do it better, than by ſaying?

“ All are but parts of one ſtupendous
“ whole,
“ Whoſe *body nature* is, and *God* the
“ *soul*—”

With what follows this truly heathen introduction, where the wind, the ſtars, the flowers, the trees, and things in nature; are confounded with, and made parts of the ſupreme Lord of nature—who created nature at a word, and can annihilate her in a moment; “ who ſitteth upon
“ the circle of the earth, and the inhabi-
“ tants thereof are as graſhoppers; whom
“ the heaven, and the heaven of hea-
“ vens cannot contain.” An improper creed ſurely for a chriſtian, however it might ſuit the poet. But the preſent age is a very good-natured, and indulgent age; and

as long as the verse runs well, we can excuse now and then a little blasphemy.

Now if the curious reader will, with this key given him, carefully peruse the writings of Sir *Isaac Newton*, and Dr. *Clarke*, he will find them a much better comment upon our author, than any I can give him. Take for an example a paraphrase upon the last citation, *Newt. Opt. 3d edit. Lond. 1721. p. 345.*

“ Does it not *appear from phenomena*,
 “ that there is a being incorporeal, liv-
 “ ing, intelligent, omnipresent, who in
 “ infinite space, as it were in his sen-
 “ sory, sees the things themselves inti-
 “ mately, and comprehends them wholly
 “ by their immediate presence to him-
 “ self?” What does he mean by its “ ap-
 “ pearing from phenomena?” Can any
 thing of *Jehovah* appear from natural phæ-
 nomena? Is he an object of sense, or his es-
 sence to be discovered by experiments? No.
 “ the world by Wisdom knew not God;”
 nor would he with his *mathematicks*,
 have known the true God, existing in three
 persons, Father, Son, and Holy Ghost, co-
 equal, and co-eternal, if he had made ex-
 periments

periments until doomsday. A pair of compasses and a pendulum, won't do that, even if he had known how to make a right use of them, which I shall shew presently he did not. This single passage is sufficient demonstration, that his poor, low notions of the deity, were nothing more, than a few crude, imperfect scraps, picked up from the latest, and most ignorant heathens, which, for want of having read his bible, he did not understand, about that subtil agent, which is, if he pleases, the *material* soul of the universe, and whose effects do indeed " appear from phænomena," tho' the nature, substance, and manner of action even of that, would never have been discovered, or known, if God had not been graciously pleased to reveal it to us in his word; as pretty plainly appears, from the wretched stuff, they who formerly lost, and they who now neglect, and are ignorant of that revelation, talk, when they begin to (as they call it) philosophize, and make experiments. So again, p. 379. speaking of the deity, he says, " Who being present in all places, is more
 " able by his will, to move all bodies
 " within his infinite, uniform sensory,

“ and thereby to form, and reform all
 “ parts of the universe, at his pleasure,
 “ than our soul by its will, to move the
 “ members of our own bodies.” I know
 he pretends to disclaim the notion of
 God’s being the *anima mundi*; but if any
 man alive can shew me what this is else,
 I shall be glad to be better informed.
 There is one stroke in this last paragraph,
 which I believe is something older, than
 he was aware of; for we read, 1 *Sam.*
xxi. 9. that his brother philosophers, the
philistine sages, (who no doubt were
 great experimentalists, and went entirely
 by what “appeared from phænomena,”) had
 a temple to the powers of the expansion,
 called “the temple of the plasmators,” or
 (as he expresses it) “formers and refor-
 mers of the universe.” So happily do great
 wits jump! Thus once more *princip.*
prope fin. “In God are all things con-
 “tained, and moved, yet neither affects
 “the other, nor do they feel any resist-
 “ance from his omnipresence.” Is not
 this that *accursed thing*, which all idola-
 ters from the foundation of the world
 have run into, and been guilty of, con-
 founding *Jehovah* with his creatures?

First

First growing too learned, to receive instruction from their maker, and then framing ideas of him out of their own heads, from something they see in nature. Leaving the "green, flourishing olive tree," "in the house of God," to sit hooting in that old rotten tree, which first brought rottenness and destruction upon mankind, and at the bottom of which lurks that prime philosopher, and experimentalist, who persuaded our mother *Eve* to neglect revelation, and judge by what "appeared from phenomena," and the outside of things; "that the tree was pleasant to the eyes, and a tree to be desired, to make one WISE." But to follow him a little in his consequences. Having given this account of the substance of his *deus*, which (as has been proved) was no other than *Jupiter* (that is, air, says *Macrobius*) furnished however with a proper quantity of dæmons, and intelligencies, and the descriptions of which in *Aratus*, and others of his votaries, he had (I hope ignorantly) taken, and applied to *Jehovah*, he was obliged to assert, that all sorts of beings, angels, men, brutes, inanimate matter, all filthy and abominable things, nay and as he made

made him what he called *infinitely extended*, something much worse, existed together in the substance of *Jehovah*, as many of them really did in the substance of *Jupiter*, the material soul (as above) of the universe, diffused through, and permeating all nature. A sentiment that would disgrace a Talmudist or Mahometan. And why must this substance be *infinitely extended*? Why forsooth, because "virtue without substance cannot subsist," *ibid.* So the deity cannot act but where he is substantially present, and yet the earth and sun can attract each other, thro' an *infinite vacuum* of four-score millions of miles diameter! A stone endued with a power, which *Jehovah* has not, nor can have! A stone made omnipotent, and the Deity limited!—But the Man was an excellent *moral* man. The reader I dare say will be before-hand with me in observing, that, according to his own rule, if "virtue without substance cannot subsist," nothing can act farther than its substance extends, consequently, not a single operation in nature can be carried on, but by contact, and impulse; therefore his whole system of philosophy, which is built upon a *vacuum*, and solids acting upon each other at a distance

tance in it, falls to the ground at once :—

But I wont anticipate the diversion we shall have by and by, when we come to demonstrate, *that mathematical principles are the only sure ones.*

Nor is the divine one whit behind the philosopher ; as for instance, *Clarke's dem. of the being and attributes*, 4th edit. Lond. 1716, pag. 47. “The supreme cause on the contrary, being an infinite and most simple essence,”—as if he had done much more than “known the mind of the Lord,” and ever “been his counsellor,” had even fathomed, and measured his essence. “And comprehending all things perfectly in himself.” *Qui reliquos omnes complectitur*,—“is at all times equally present both in his simple essence, and by the immediate and perfect exercise of his attributes, to every point of the boundless immensity, as if it were really all but one single point.” A noble piece of metaphysics! And again, pag. 114, “God includes, and surrounds every thing, with his boundless presence.” “*Summus ipse Deus, arcens, & continens cæteros.*” And now for the grand conclusion and consequence

quence of all these their daring attempts, to define from their own fantastick imaginations, and narrow conceptions of things, the substance, and mode of existence of the omnipotent, and unsearchable, whose "ways are not as our ways, but are far above out of our sight."—*Newt. princip. prop. fin.* "Omnis homo quatenus res sentiens est unus & idem homo, durante vita sua, in omnibus et singulis sensuum organis; Deus est *unus et idem Deus, semper et ubique*"—excluding the personality, denying the trinity, and making God in one person, for no other reason than because man is in one person; though the substance he meant (if he meant any thing at all, which between friends I much question) was created, to give the idea of that trinity, he and his brother *Mathematico-Metaphysician*, in their consummate wisdom, thought proper to set aside, and to take *Jupiter* instead of. Neither was *Jupiter* under the least obligation to them, for the favour done him; for it was not long, before they took it into their heads, he would make a fuss and rout, and not let the orbs swim quietly; so they e'en gave him the slip, and one day, when his back was turned, took the opportunity

to convert him into empty space, that the comets might have elbow-room, and not be cramped in their motions. Thus was the knowledge both of *Jehovah* and *Jupiter* lost, and the Deity, and his material agents which he created and made, the objects of all divinity and philosophy, all knowledge divine and human, reduced to an infinite vacuum! But I ought to implore the divine mercy, that even for approaching the tents of these wicked men, I am not consumed in all their sins.

And is this then really the case? Are these the sentiments of *Sir Isaac Newton*, and *Dr. Clarke*? Did they indeed rob *Jehovah* of his incommunicable attributes, and give them to a stone? Did they by their heathenish and mathematical whims exclude the ever-blessed Trinity in Unity, and reduce their maker to a vacuum, a nothing? And do we yet notwithstanding this tolerate their books? Do we read them ourselves, or suffer them to be read by others? Do we talk of their being good Moralists? Nay do we set them up as the standards of knowledge, and give up our bible to them? And after all this, presume to take upon us

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the sacred title of Christians? If ever there is to be a time when our candlestick shall be removed, and the true christian faith not to be found among us, and these things are so sure I am, that that time is now approaching. And how these by whom this offence—an offence, the greatest that can be committed by creatures against their creator, cometh, and those authorized guardians of divine truth, who are negligent in doing their endeavours to remove it, will answer it to themselves, and that offended majesty of heaven they pretend to serve—he only knows. — Let me not be censured as being too warm, or as speaking uncharitably of any one: I can, and shall always be ready to forgive any injuries that may be offered to myself, even as God, for Christ's sake, hath forgiven me; nor has any one a higher sense of that true universal benevolence, which is so much talked of in these times, but, I am sorry to say it, so little practised, towards our brethren and fellow-redeemed; as grounded; not upon the moral-sense, or the fitness of things, but upon that noble, and glorious principle, laid down by the beloved disciple—"Beloved, if God so loved us, as to send his only begotten son into the world

“ World, that we through him might be saved,
 “ we ought also to love one another :” But
 when high treason is committed against the
 King of kings, if I know it, and do not
 discover it, I am made partaker of the
 guilt : and I cannot, neither am I com-
 manded to be silent, when the adorable and
 tremendous name of my Lord and Master,
 is thus taken in vain, and his word set aside,
 and exchanged, for such detestable trumpery
 as this.

But to return to our dreaming friend ; p.
 y, we meet with a farther account of the
 soul, and (what would be pretty surprizing,
 were not we by this time got a little into
 the humour of the thing) of the manner in
 which the stars perform their revolutions,
 in the same period ; and that, not inferior
 to the foregoing one of the deity. “ *Hicque*
 “ *scilicet hominibus) animus datus est*
 “ *ex illis sempiternis ignibus, quæ sidera, et*
 “ *stellæ vocatis, quæ globosæ, et rotundæ,*
 “ *divinis agitantur elementibus, circos suos, or-*
 “ *bæque efficiunt, celeritate mirabili.*” I
 am sure he has given this description, confu-
 sione mirabili.—The orbs, the fire at the sun,
 and the flames of light from him, and there,

all jumbled together, made intelligent, eternal, and the first cause, and the souls of men, parts of them! Noble sentiments from a heathen writer, and which a Christian need not be ashamed of! Would not one be tempted to think, *Tully* was almost as ignorant of the subject he was writing upon, as a modern philosopher, or metaphysician, and that like them he neither believed, nor understood himself, a word of what he did write? It is I presume, however, incontestably evident from hence, what the notion of the *wisest antients*, whose *sublime speculations* on this head are perpetually rung in our ears, was concerning the soul, *viz.* that it was a *particle of air*, or (which comes to the same thing) *etherial fire*, and that it would upon leaving the body, be mixed with, and re-united to the air, their god, or gods, and so be immortal, as they supposed the air to be: from whence, after the *Pythagorean* abomination of the *metempsychosis*, which *Tully* himself concludes this dream with, it was to be again sent into other bodies, and so be transmuted, transmigrated, and transmogrified—“*in omne volubilis ævum*.” This we are told by the polite writers of this most polite age, they

got by the light of nature ; and much good may it do them with it ! If they (the said polite writers) think it will be of any service, or do any credit to the light of nature, we'll have a patent drawn immediately, that the light of nature shall from henceforth enjoy the full possession of it, with all its appurtenances, and emoluments, without any deduction, tax, or incumbrance. But I hope, in return, I may be indulged in my request; as I doubt not I shall by those who have good breeding so much at heart ; if I desire—that the christian doctrine, of the resurrection of the body from the grave, and state of corruption, in which it was sown, (when the everlasting day shall dawn, the shadows of death flee away, and the sun of righteousness himself arise in full lustre on the earth) to be re-united to the Soul, and to reign with the glory of God, and the Lamb, in the heavenly *Jerusalem*, triumphant to all eternity—if I desire (I say) that this doctrine may have no connexion with, but may be carefully separated, and distinguished from the polite scheme above-mentioned. After which, I shall have no farther difference with these gentlemen ; but shall endeavour to behave in as complaisant

tant a manner as possible, most heartily wishing them a prosperous voyage to their classical estates in terra incognita, however little inclination I myself may have to go super-cargo thither. I leave such gallant adventures, to those who have heads for designing, and hearts for executing them, and for my own part, shall think myself happy in a quiet, and peaceable possession of my bible; firmly relying on the joyful hopes, and expectations, grounded on what is there contained.

But notwithstanding the monstrous jargon of the last cited sentence, such is poor *Tully's* fate, that he has not escaped pillaging even here; for Sir *Isaac* has stole the discovery of the orbs being—"divinis animata mentibus," and according to custom changing the name, called them centripetal; and centrifugal forces—and who knows but he may now be turned into a *centripetal force* for his pains, and have the honour of animating a star, or a comet!

Thus much for *Tully's* divinity, and that of his commentators. We come now to his physicks, about which, though he says
but

but little, we shall find him talking, as if he had signed himself F.R.S. at least twenty years. "Supra lunam sunt æterna ætonia."
 "(worthy Tully!) Nam ea quæ est media,
 "et nona tellus, neque moverur, et infima
 "est; et in eam feruntur omnia suo nutu
 "pondera." This is variously translated, and paraphrased by the moderns. Some render it—that conatus, tendency, and disposition all bodies have to gravitate towards the earth: Others,—a divine energy, impressed upon matter at first, by the infinite creator of all things: But the most elegant account of the matter is by that * hominiform animal Mr. *Benjamin Martin*, who having attended Dr. *Desaguliers's* fine, rare, gallant, shew for some years, in the capacity of a turn-spit, has, it seems, taken it into his head to set up for a philosopher, and makes a most lamentable outcry against † ignorant, and empyrical pretenders, of whom he says, "there are many gone out, with a spurious apparatus." His opinion of the case in hand is, Lect. p. 4. "That it
 "is the effect of certain fine, impercepti-
 "ble particles, or invisible effluvia, which
 "proceed

* See preface to his Lectures, p. 3.

† Ibid, p. 1.

“ proceed from every point in the *surface*
 “ of the attracting body.”—Then (by the
 by) the attraction must be according to the
 surface, not the quantity of matter—“ in all
 “ right-lined directions every way, which in
 “ their progress lighting on other bodies, *urge*
 “ and *solicit* them towards the superior at-
 “ tracting body.” Hah! *Urge and solicit*! He
 and some others I could name, have of late
 been wonderfully *urged* and *solicited* by cer-
 tain subtil effluvia, proceeding in right-lined
 directions, from every point in the surface of
 their evil genius, to make themselves the
 laughing-stock of mankind! We have *Tul-*
ly's word for it likewise in his treatise *de*
Nat. Deor. Lib. 2. (and what philoso-
 pher ever gives more, or indeed so much,
 for ours seldom venture farther than an
apt to suspect) that the parts of the earth
 are kept together in the same manner.—
 “ *Suis nutibus in se globata terra*”—In plain
 English by the attraction of cohesion—of
 which see the same Mr. *Benjamin Martin*,
 cum multis aliis, particularly the last *Cam-*
bridge system in two quartos.

I have now gone through with the theo-
 logy, and philosophy, in the *Somnium Sci-*
pionis

pionis, and shewn, I hope, to general satisfaction, that the *Newtonian* System is perfectly agreeable to it, and shall therefore from thence in order to shew the certainty, and infallibility of the said system, with regard to philosophy, pass on to the second point proposed in my title page to be made out, *viz. that mathematical principles are the only sure ones.* The method I shall take to demonstrate it, will be by proving from *Sir Isaac Newton's* own words, that he himself has in different parts of his works given up all his principles; and that there is hardly any thing of consequence with regard to the fundamentals of his philosophy, asserted in one place, but what is as peremptorily deny'd in another. And I think *Sir Isaac* has generally been reckon'd a *mathematician*. This is a design so extremely popular, and which must be attended with such a universal approbation from the learned on all hands, that for my own part, I must confess, I am so vain, as to flatter myself with vast expectations from my little work, and the reception it will meet with in the world. Our friends at *Crane-court*, will (I am confident) honour it with their publick

testimony and approbation, and order it at the common expence to be framed in sheets, and hung up in the hall, nor will they ever proceed upon business without having it first read to them. And I have already had applications from most of the professors abroad, who had heard of my design, desiring of me, that I would permit the piece to be translated into *Latin*, and sent into the continent, as soon as possible. And in compliance with the request of those learned personages, who are pleased to tell me in their letters, they are sure it would run like wildfire in the foreign universities, I have hired two *Dutchmen* for that purpose; who assure me it shall be finished, and sent to the proper places, time enough to be published within a week after it has made its appearance here; for I would not upon any account, but that my dear native country should reap the first fruits of my labours—But to the business in hand, And

First, for the doctrine of an *absolute vacuum*; upon the certainty of which, though his whole system, and every principle he had laid down depended, and were not worth

worth a farthing if that was false, yet in the *queries* at the end of his *opticks*, which contain his ultimate resolutions, and determinations, and were the result of all his experiments, and enquiries, he says, speaking of heat being communicated to a thermometer, in vacuo, p. 323.—“ Is not this
 “ exterior heat convey’d thro’ the vacuum,
 “ by the vibrations of a certain medium
 “ far more subtil than air, which medi-
 “ um after the air was drawn out, re-
 “ main’d yet in the vacuum? * ” Now,

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* Sir *Isaac* seems upon all occasions to have allowed indirectly, that the doctrine of an absolute vacuum, however necessary to the establishment of his scheme, was yet indefensible. For the farther confirmation of which, I shall here lay before the public a curious and well-attested anecdote, lately communicated to me by a friend, which, ’tis hoped, will have its due weight with every unprejudiced reader. Sir *I. Newton*, Lord *Pembroke*, and Mr. *Locke*, were to pay a visit to Mr. *Patrick*, weather-glass maker in the *Old-Bailey*. Sir *Isaac* happening to mention a vacuum, Mr. *Patrick* said, “ God bless me, Sir *Isaac*, have I not told you
 “ there is no such thing? I’m sure there is, quoth
 “ the philosopher. I tell you there is not,” said Mr. *Patrick*, “ and I’ll prove it by an undoubted
 “ experiment.” Lord *Pembroke* said, “ Pray Mr.
 “ *Patrick*, let us have the experiment.” Upon which, Mr. *Patrick* produced a well-blown glass tube, sealed

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how such a query as this may be taken, as coming from the divine Sir *Isaac Newton*. I can't tell; but this I can tell, that had a relation, or friend of mine, for whom I had the least regard, come to me with a grave face, and told me, he was going to erect a system of philosophy, upon the foundation of a *vacuum with a subtil medium in it*, I should without any ceremony, have ordered him into an apart-

at one end, which he filled with Mercury, and clapping his finger upon the other end, immersed it in a basin of Mercury, ready for the purpose: Upon which, the Mercury in the Tube fell, till it became a counter-balance to the weight of the atmosphere. He then asked Sir *Isaac*, whether there was not a better *vacuum* at the top of the tube, than any he could make with the air-pump; which he readily allowed. Mr. *Patrick* added, "you suppose there is nothing there; then, any thing I can do can't affect nothing." Upon which, he put an iron, properly prepared, into the Fire, which he heated red-hot; then applying it gently to the upper part of the tube, where was the supposed *vacuum*, in a few minutes, the Mercury was pressed down half an inch. Upon which Lord *Pembroke* said to Sir *Isaac*, "what do you say to Mr. *Patrick's* experiment? 'Tis very plain and simple." Sir *Isaac*, taking his lordship on one side, said, "we must not give up this Point, any lord; if we do, *all will fall to the ground*." Upon which, my lord replied, "d—n it, let it fall to the ground, if it is not worth keeping up."

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ment with clean straw, as the properest place for him to compose it in. Nor is this all; for a page or two farther, behold him, in down-right contradiction to all he had advanced before, and to the utter ruin and perdition of his whole scheme, attributing the effects, demonstrated mathematically to have been done by "gravity, attraction, centripetal and centrifugal forces, projection, and elasticity, to this same medium, æther subtilis, or subtil spirit," which was the only *agent* he ever produced (the others being only nick-names for effects gained upon us for causes) and that was simple; neither did he know, what it was, where it came from; how, when, or where it was formed; or how it could act; as he confesses, p. 326. "For I do not know what this æther is." What did I talk about it for then? And p. 327. "This æther (for so I will call it)" sho' I don't know why nor wherefore. "Does not this medium (says he p. 324.) readily pervade all Bodies?" (The old story of *Jupiter*) doubtless! And yet he can make a *vacuum* in a glass receiver, that shall be visible to any body. "And is not it by its classick force expanded thro' the whole

" whole heavens?" If it is, what shall we do with the orbs, for the lasting and regular motions of which, he says *Opt.* p. 343, that " it is altogether necessary, the celestial spaces should be *empty* of all matter, except some thin steams from atmospheres," which are (as before) to fly about *in the vacuum*; and if he did not very strongly indeed suspect it was, what was this query put in for, to put his friends out of countenance, (if that be possible) and to knock all on the head. But the business is complicated, p. 325:—" Is not this medium much rarer, within the dense bodies of the sun, stars, planets, and comets, than in the *empty celestial spaces* between them?" Where are they, when it is expanded through the whole heavens! " And from these bodies even to great distances, doth it not grow perpetually denser and denser, and by that means cause these great bodies to gravitate towards each other, and every one of their parts to gravitate towards the bodies, *viz.* by every body endeavouring to recede from that part, where the medium is denser, to those parts that are rarer?" Farewel occult qualities! " For if
 " this

" this medium be rarer within the body
 " of the sun,"—where the fire is,—“ than
 " at its surface, and rarer at the surface,
 " than at the 100th part of an inch from
 " the body of the sun, and rarer there,
 " than at the 50th part of an inch from
 " its body, and rarer at this last place,
 " than at the orb of Saturn, I see no rea-
 " son why the increase of density should
 " stop any where, and not rather be con-
 " tinued thro' all the distances from the
 " sun to Saturn, and beyond. And tho'
 " the increase of this density may at great
 " distances be exceeding slow, yet if the
 " elastick force of this medium be exceed-
 " ing great, it may suffice to IMPEL bo-
 " dies from the denser parts of the medi-
 " um, to the rarer, with all that force or
 " *impulse which WE CALL GRAVITY.*"

Do but behold the miserable condition the
 poor philosopher is in! His cobwebs all
 brushed down; his principles depending upon
 and demonstrated by them gone, and some-
 thing produced, which is some-how or other,
 no mortal knows how, to impel from cir-
 cumference to centre; and we are all to
 go tantivy to the sun, and be made a bon-
 fire of!—The Lord have mercy upon us!

At the end of his *principia*, he ascribes many more powers to this *ether*, plainly making it the *fine quæ non* of the universe; and that, not as before by way of query, but downright affirmation.—“ And now “ (says he) we might add *something*, concerning a certain most subtil spirit, which “ pervades and lies hid in all gross bodies; “ —therefore, 1st, there can be no *interstices*, so no *vacuum*. 2^{dly}, No *elasticity*, or compressing air into less compass; the finer parts getting out through the pores of a vessel, as the grosser are forced in—“ by “ the force and action of which spirit, the “ particles of bodies mutually attract each “ other at near distances, and cohere if contiguous; “ so we have got a material agent for *attraction*, though how it is performed, he has (for very good reasons) not thought proper to tell us—“ and electric bodies act to greater distances, “ as well in repelling as attracting the “ neighbouring corpuscles.”—Ditto for *repulsion* and *electricity*.—“ And light is emitted; “ —therefore, not by an *energetic virtue* in the sun, as is commonly dreamed, but by and through this subtil spirit,

spirit, whether it is—"refracted, inflected, " and heats bodies."—So light is the cause of *heat*, not *attraction*, and *fermentation*, and I know not what; and that *heat* is the grand promoter of *vegetation*, every fool knows, but a philosopher,—“and all sensation is excited, and the members of “ animals are moved at will, by the vibrations of this spirit, propagated along “ the solid capillaments of the nerves, from “ the external organs of sense to the brain, “ and from the brain into the muscles.”—Hey day! this *æther* then is the *animal spirits*—and if it was well looked to, I question much, whether it does not circulate the blood, and play several other tricks, in the micro as well as macro-cosm, which at present nonplus all the choicest spirits of the age.—And now, reader, tell me the truth, Does not thine hair stand an end, at the excessive effrontery, and absurdity of the man? to introduce the account of an agent, which by his own confession carries on all the great operations in nature, with —“ And now we might add something concerning, &c.”—as if it were a mere trifle, not worth naming. Unless *we* could have added to more purpose, and shewn what this

subtil spirit was, *we* might certainly as well have let it alone; for the world is as much in the dark as ever, and this ends just as all his other discoveries do, with his immense cargo of pothooks and hangers—that things are done some how or other, but he does not know how. Though now I am upon the subject of his discoveries, I cannot help setting down in this place a string of them I met with t'other day in his *Opticks*, p. 348. which I must own, do argue an acuteness and penetration almost incredible, and plainly shew him to have approached very near divinity *. “It is observable” (says this great master of nature) “that animals have
 “generally a right and left side shaped alike,
 “and on either side of their bodies two
 “legs behind, and either two arms, or two
 “legs, or two wings, before upon their
 “shoulders, and between their shoulders
 “a neck, running down into a back-
 “bone, and a head upon it, and in the head,
 “two ears, and two eyes, and a nose, and
 “a mouth and a tongue,”—he might have added *brains* — though the observation I think, would not have been quite universal. But enough of this. I pass

* See *Halley*.

Secondly, to that most facetious, and entertaining principle, the *infinite divisibility of matter*; by which, they have in the literal sense of the words, made a mountain of a mole-hill, formed fifty whales out of a pismire, and blown up a grain of sand into ten thousand worlds. Was it not that I should be ashamed of talking seriously upon so ridiculous a subject, I could make shift I believe, to produce an argument or two, which I should be well content to try the skill of all the mathematicians in *Europe* upon. But one would think this was too much even for a modern philosopher to swallow. And in truth so it is; for it choked Sir *Isaac Newton* himself, who, *Opt.* pag. 375. has not only fairly yielded it, but brought (in my humble opinion) most unanswerable arguments for the opposite side of the question; though the passage is so masterly, and the reasoning in it so strong, and altogether different from his usual way of talking, that I cannot help thinking, it was given him by some wag, to play the fool with him, and make him contradict himself.

—“ All these things considered, it seems
 “ probable to me, that God; in the beginning, created matter in solid, massive,
 “ hard,

“ hard, impenetrable, moveable particles—
 “ incomparably harder than any of the po-
 “ rous bodies compounded of them, nay
 “ so hard, as never to wear or break in
 “ pieces.”—Here therefore, unless he can
 prove, that God did not create the sun,
 and that with something more than *an apt*
to suspect, or a *mathematical demonstra-*
tion, we may without farther trouble dis-
 miss this principle, and with it his whole
 system, which depends upon it.—But he goes
 on—“ No human power being able to di-
 “ vide what God made one at the creation” ;
 nor any other power I am sure but his
 that created it ; so that even as he him-
 self has stated the argument, upon a suppo-
 sition of the particles of matter being infi-
 nitely divisible, and in the common course
 of nature actually so divided, he must to
 carry on his scheme, either suppose omni-
 potence itself exerted every moment to di-
 vide them, or else give what he himself
 must confess to be an incommunicable at-
 tribute of God, to a piece of inert matter ;
 assertions, which I hope I never shall live to
 see made, by any professing to believe the
 bible to be the word of God. “ While
 “ these particles, (*says he*) continue entire,
 “ they

“ they may compose bodies of one and the
 “ same nature in all ages ; but should they
 “ wear away, or break in pieces, the na-
 “ ture of things depending on them, would
 “ be changed.”—What a change then must
 it make in nature, if the sun which is every
 moment sending forth such immense floods
 of matter, had this knack of *splitting in*
infinitum. And now I am upon this subject,
 may I be permitted to ask a question sug-
 gested by the foregoing consideration ?—
 What *becomes* of this immense profusion of
 matter from the sun, even granting he could
 supply it out of his own wardrobe ? What
 lumber-hole have they to deposit it in, after
 it has been used ? Do they lay it up in *Mil-*
ton's limbo of vanity ? Or does it grow head-
 strong, and run away into infinite space,
 and so never be heard of any more ? When
 this question is satisfactorily answered upon
 the *Newtonian* principles, I will own Sir
Isaac Newton was a philosopher ; till
 then, I shall look upon him as a bungler,
 and treat him as such wherever I meet him.
 But to proceed with him—“ Water and
 “ earth (adds he) composed of old worn
 “ particles, and fragments of particles,
 “ would not, [upon this supposition of
 “ matter

“ matter being divisible in infinitum] be
 “ of the same nature now, as water and
 “ earth composed of entire particles at the
 “ beginning”—The particles of light then I
 am sure, must be pretty near threadbare by
 this time; for they have been in constant
 wear, above these five thousand years.
 “ And therefore that nature may be last-
 “ ing, the changes of corporeal things are
 “ to be placed only in the various separa-
 “ tions, and new associations, and moti-
 “ ons of these PERMANENT particles.”
 Here I close with him—Si sic omnia!

This pillar of the *Newtonian* fabrick,
 (the stability of which is likewise demon-
 strated by the *mathematicks*) being thus
 pulled down, and destroyed by the architect
 himself, I hope the present set of philoso-
 phers will—*pro singulari sua humanitate*—
 condescend to take the poor sun into con-
 sideration, who is by this means robbed,
 and stript of all he is worth, and left with
 only a thread-bare coat to his back, and
 without a bit of victuals to eat, and allow
 him something more to his dinner, than
 just snapping up a poached comet now and
 then

then as he can catch one. For if some measures are not speedily entered into, to set him up again, and enable him to keep on his trade, a statute of bankruptcy may, before we are aware, be taken out against him, and he may be obliged to shut up shop: Which (I humbly apprehend) might possibly be attended with some ill consequences to the science of *Opticks*. As I think it therefore every man's duty, to do his best endeavours towards preventing a catastrophe, which must prove of such extreme detriment to experimental knowledge, I shall here (with all due deference and submission to superior judgments) beg leave to propose an expedient at this important crisis of affairs, which is this; 'tis well known, that mankind are at present, in this *enlightened* age, in which every man is his own *dark-lantern*, blessed with a superabundant quantity of *self-irradiation*, every the meanest mechanick pretending to some superlative degree of the *light of nature*. I humbly move therefore, that a tax be forthwith laid upon the *illuminated* capacities of each or every of his majesty's liege subjects, who is so blessed, as aforesaid, with such superabundant quan-

tity of self-irradiation; that by a generous contribution of the superfluity of this *mental glory*, the unhappy defects of the impoverished central orb may be at once supplied, and the planetary * families prevented from eating their victuals in the dark. I value myself the more upon this thought, as it squares, in a *theological* view, with the sentiments of the *wisest beathens*: this *light of nature* being (as I may so say) with modern metaphysical moralists; what the *light of the sun* was with anicient pagan divines—the object of admiration. This tax it is humbly conceived, will answer better than most other general taxes, in as much as all are *supposed* to have an equal stock of this latent treasure; the mind of every man being, in this respect, a *tinder-box*, equally capable of striking fire, to light up the *candle of the Lord*!—To such a pitch of impudence are our modern philosophical independents arrived, as to prostitute an high and sacredly-significant term, applied in the holy scriptures to the soul of man, enlightened by the WORD and *Spirit* of God; to prostitute this, I say, to the dark, and iniquitous human mind,

* See Fontenelle's *Plurality of Worlds*.

when

when supported by nothing, but the weakness, and ignorance of all-sufficient dust and ashes!

As to *projection*, and that whim of all whims, that absurdity of all absurdities—*a body moving on of itself in a vacuum ad infinitum, because it can't stop itself*—I have before shewed, he has given up a *vacuum*, allowed a *plenum* of *æther* passing through the pores of all bodies, and that and all other motion to be done by *impulse*—and it is infinitely too stupid, to deserve any farther Notice. So I come,

Thirdly and lastly to *attraction*; which is his *primum mobile*, and which when subdivided into its respective species of gravitation, cohesion, &c. makes up great part of that chaotick hodge-podge of contradictions, he calls a system of philosophy. This though it also went to pot *in common* with the rest in the story of the medium afore-mentioned, yet, lest any thing should be wanting, or complained of in my work, I shall just shew, that when speaking *particularly* about it, he has owned over and over he did not know what he meant by

it—it might be this, or it might be that, or it might be any thing, or it might be nothing. There have been repeated *mathematical demonstrations*, that it cannot possibly be the effect of any material fluid, or medium whatever. The ingenious Mr. *Rowning* in particular, has in his preface to his system, asserted it, and tells us, that to his mathematical reader he has fully and incontestably proved it: But I am so unhappy, as not to see that his proof is any thing to the purpose, or indeed that it is any proof to any purpose at all, (not that this is any hindrance to its being a very good *mathematical demonstration*.) But be that as it will—I shall still, with Mr. *Rowning's* leave, stick by my friend Sir *Isaac*; who in his *Principia*, p. 160. is pleased to think otherwise.—“Considering the
 “centripetal forces (says he) as attractions,
 “tho' perhaps in a physical strictness they
 “may more properly be called impulses.”
 Now if it is *impulse* in a physical strictness, I should be glad to know in what *strictness* it is *attraction*; and at the same time, should take it as a singular favour, if Mr. *Rowning* would inform me, who set him up for a philosopher? To pretend to talk
 of

of demonstrating by the *mathematicks*, what Sir *Isaac Newton*, who I must insist upon it, was the greatest *mathematician* any age ever produced, had given up; as we have seen he has done in the last cited sentence, and shall see more fully in the two next—*Opt.* p. 351. “ what I call attraction, may be performed by impulse, or by some other means unknown to me.” *Newt. Princip.* 188.—“ I here use the word attraction in general, for any endeavour of what kind soever made by bodies to approach each other; whether that endeavour arise from the action of the bodies themselves, as tending mutually to, or agitating each other by spirits emitted; or whether it arise from the action of the æther, or air, or of any medium whatsoever, whether corporeal, or incorporeal, any how impelling bodies swimming in it towards each other.” ’Tis very hard, when he owns himself ignorant, that he must be made a wiseman of, *nolens, volens*. Did not I live in *England*, and was not I thoroughly acquainted with the great learning and merits of my countrymen, my mind would misgive me, there was a great scarcity of

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them

them there at present, when they were forced to take up with such gentry as these.

Mr. *Rowning*, pt. 2. p. 5. in a note, has a very pretty conceit upon this same subject of *attraction*, about every particle of a fluid being intrenched in three spheres of attraction, and repulsion, one within another; “ the innermost of which (he says) “ is a sphere of repulsion, which keeps “ them from approaching into contact; “ the next, a sphere of attraction, diffused around this of repulsion, by which “ the particles are disposed to run together “ into drops; and the outermost of all a “ sphere of repulsion, whereby they repel “ each other, when removed out of the “ attraction.”—So that between the *urgings*, and *solicitations*, of one and t’other, a poor, unhappy particle must ever be at his wit’s end, not knowing which way to turn, or whom to obey first. It is a great loss to the learned world, and much to be lamented by philosophers, that Mr. *Rowning* has not imbellished this part of his work with two copper plates. One, to help us to form an idea of a *sphere of attraction*,

attraction, or *repulsion*; for without something of this kind to direct us, we shall have but low, and groveling notions of things; and may fancy of a *sphere of attraction*, as Mr. Locke's blind man did of the colour of scarlet, that it is like *the sound of a trumpet*: The other I would have a delineation of a particle, swaddled up like an egyptian mummy, in three of these *attractive* and *repulsive involucra*, one over another; which, in such circumstances, must I think make no entertaining appearance. But to examine this double refined piece of philosophy a little closer. 1st then, the particles of fluids, when placed at a distance from each other, repel each other: Which is owing (he says) to the outermost sphere of *repulsion*. 2dly, when near together, they approach, and run together; which is caused (it seems) by the middlemost sphere of *attraction*, acting, no body knows how, through the sphere of *repulsion*, which is all on a sudden, no body knows why, grown lazy and inactive. Is it possible to guess what he would be at here? If the particle has the *repulsive power*, so strongly, as to be able to exert it at a distance, surely the less that distance is, the

the more forcibly it must exert it. But, no such thing! Mr. *Rowning* gives the word of command, and pop! it retires into private life, and leaves *attraction* in full possession of the field: till 3dly, upon a still nearer approach, that too (to the great surprize of the company) directly contrary to its rule of acting, as laid down by himself, that it *decreases as the squares of the distances increase*, or (which is the same thing) *increases as the squares of the distances decrease*, that too, I say, dropping fast asleep, the second or innermost sphere of *repulsion* takes up the cudgels; and after having heartily drubbed the poor sphere of *attraction*, and kicked him out of doors, sits paramount, and bangs the particle that is coming, to make him keep his distance, and pay him proper respect. And all this is but in jest: for the three spheres must regain their respective stations, and be ready to receive the next visiter; when the same farce is played over again. So here are two spheres of *repulsion*, and one of *attraction*, dancing the hay together, and diverting themselves at a game of back-sword—just—*tuer le tems*—Let the reader duly weigh this deep *hypothesis*, and I dare

say, he will agree with me, it could have been the produce of no brains, but those of a *mathematician*; which most of the best anatomists I think are agreed, are (like the beau's in the spectator) *not brains, but something like them*. Yet this is the book (they tell me) many tutors in our universities lecture their pupils in, by way of making them philosophers!—We certainly have great reason to bless God, there is a grain of common sense left in the nation!

If I have been unawares led into a digression, by this three-fold rope of sand of Mr. *Rowning's*, I hope it will be excused, as it all tends to the same grand end, *viz.* the illustration of the *Newtonian* philosophy; which I trust by this time appears worthy of its author, and its author not unworthy of it. Mean while, I would advise Mr. *Rowning* to attire himself in his attractive and repulsive vestments, and offer himself as a candidate for the first vacancy in the *zodiac*; that so, in case any of our modern rakes should debauch the sign *virgo*, or any one of the present members should by any other accident be displaced, our philosopher in his three spheres may be ready to attend,

tend, and take his seat accordingly amidst that supercelestial group of monsters. Thus immortality will come cheap; nor do I at all doubt, but Mr. *Rowning and his three spheres*, will be in as great request with future mathematicians, and astronomers, as *Jupiter and his belt*, or *Saturn and his ring and five moons* are amongst ours now. And.

As for Sir *Isaac*, I shall take my leave of him for the present, after producing one more sentence from him, and humbly proposing that the richest philosophical prize may next year be given to the man that can make common sense of it. It is in his *Opticks*, p. 346. "it seems to me farther, that these primigenial particles have not only a *vis inertiae*" (that is, courteous reader, in our good mother tongue, an impotent power, or active inactivity) "in them, accompanied with such passive laws of motion, as that naturally result from that power or force."——

What is a *passive law of motion*? And what *law of motion* can *naturally* result from a *power of standing still*? "But also that they are moved by certain active principles, such as is that of gravity, and that

“ that which causes fermentation, and the
 “ cohesion of bodies.”—What they were,
 I think has been fully proved from his own
 mouth, he was ignorant of to the day of
 his death; so that the sum total of his
 whole philosophy is—that it seems to him
 there are certain active principles in the
 world—*Felix Bollane cerebri!*

Upon the whole,

Since this is the case, and Sir *Isaac Newton*, who may be presumed, I think, to understand his own philosophy as well as any who have succeeded him, (no disparagement to the present generation) has given it all up, and owned his ignorance of the natural causes of things, I must with most profound submission, humbly crave leave to ask the learned and illustrious *Martin Folkes*, Esq; and that learned and illustrious society, of which he is the most learned and illustrious president—What philosophy it is they follow? Sir *Isaac's* it can't be: because that (as sufficiently appears I believe even from the little said of it above) is in reality no philosophy at all, as being made up of contradictory principles,

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diametrically opposite to each other, such as—a *plenum* and a *vacuum*—*motion by impulse of a fluid*, and *occult qualities in solids*—*Infinite divisibility of matter*, and *first principles of matter*, which cannot possibly be divided or broke in pieces—*passive laws of motion*, tempered with certain *active principles*, &c. &c. &c. This I say can't be the philosophy of these great men. What then is it? Have they a certain standard, or is every one to philosophize out of his own head? If the first, why is it not produced, and abided by, that we may know, what we have to trust to? If the second be the case, it is a scheme, I must confess, I shall not very readily come into; because I am apprehensive, it may introduce as many sects into philosophy, and people may thereby be soon brought to care as little for that, as they do now for religion. I must therefore again repeat my question—What philosophy is it these gentlemen profess? For philosophers they are most undoubtedly; and some of them very notable ones too—Witness the solution of the late earthquake, by *an ignis fatuus* & top of *St. Martin's spire*; and indeed, all their transactions for these

these twenty years last past. This is my question—and we have been so long led a wild goose chase, and it is of such importance to mankind to know where to go for knowledge, and not be at an uncertainty about it, that all true lovers of learning, and religion, think (I believe) it is high time it was answered.

Thus I have, as I proposed, briefly considered, and examined all the points of any consequence, that occur in that celebrated piece of the celebrated *Marcus Tullius Cicero*, the *Somnium Scipionis*, and shewn, what were the thoughts of the heathens, and at the same time what were, and are the thoughts of those, who have followed, or do follow their books, and extract their divinity, and philosophy from them. And now—*whether it be right in the sight of God, to hearken unto these men, and their writings, more than unto God and his Word*—let the noble, the generous, the pious, the judicious, the candid, and impartial, to whom, and to whom alone I appeal—judge.

POSTSCRIPT.

IT will be observed, that in treating of the *Newtonian* philosophy, I have hitherto avoided exposing it, as I might have done, and have only given *their own* account of it. But, if this does not suffice, and I see farther occasion, I shall shortly take it in hand again, in order to examine it by the rules of right reason, common sense, and the bible, and give *my account* of it. In the execution of which, I propose to shake it limb from limb, and engage before I have done with it, the despicable figure it makes shall put every believer who professes it out of countenance. But as I can employ my time much more to the satisfaction of myself, and others, than in such sort of work, I shall not think

think it worth my while to do this, till what is here said, be in some measure obviated, and answered, and he and his followers cleared from those impieties, and absurdities, I have (I think upon no slight grounds) charged them with. I know they pretend to give themselves airs, and tell you, the reveries of visionaries, and enthusiasts are beneath their notice, and they disdain to vouchsafe them a reply. But I must beg such supercilious gentlemen to observe, that here are none of these dreadful, terrifying, bugbear *cabalistical visions*, which are apt sometimes to put people into such unaccountable frights, and panics—None of that harsh, rude, rough, rugged *Hebrew*, which is so distasteful, and annoying, to the tender palates of modern fine gentlemen; but their *ipse dixit's* own words, in black and white against them. They must consider—the tables are now turn'd——Theirs is found to be *the baseless fabrick of a vision*——built upon a *vacuum*, and shored up by *non entities*! Such poor, stale, trite shuffles, and evasions, will really do no longer. The
 potion

petition does not go down so glibly as
 it used to do——People are got into
 the old-fashion'd way of making use of
 their own eyes, and seeing for themselves,
 and look upon them, as the dernier re-
 sort of those, who tremble to enter the
 lists. Let them then awake out of that indo-
 lence, and lethargy, they seem buried
 in——Let them shew themselves *men*,
 or they will soon be irrevocably set down
 for a *junto* of old women, in the books
 of all men of sense and learning——
 Let them produce their cause, and set
 their battle in array——if they dare——
 What? Never a champion? Never a *Go-
 liath* amongst them all? Not one to ap-
 pear in their behalf, and rescue their great
 king and founder, taken captive in his
 own palace, and subdued with weapons out
 of his own armory? Let them then, if
 this be the case, no longer profess what
 they can't defend——Let them give it
 up, (as the author of it has done,) and
 disclaim it publicly——And let it go
 altogether into their *infinite vacuum*, and
 never be heard of again amongst crea-
 tures, who claim reason for their pre-
 rogative,

rogative, and who glory to have a revelation, to direct their steps, from him

——Who *by wisdom made the heavens, and founded the earth by understanding.*

F I N I S

